

* تفسير Tanwîr al-Miqbâs min Tafsîr Ibn 'Abbâs

{ يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَرْوَاحَكَ ۖ لِلَّهِ آتَيْتَ أَجُورَهُنَّ وَمَا
مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ ۖ لِلَّهِ عَلَيْكَ وَبَنَاتُ عَمَّاتِكَ وَبَنَاتِ
خَالَكَ وَبَنَاتِ خَالَاتِكَ ۖ لِلَّهِ هَاجِرَن مَعَكَ ۖ مَرَاةٌ مُؤْمِنَةٌ إِنْ وَهَبْتَ
نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ
الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ مِنْ أَرْوَاحِهِمْ وَمَا مَلَكَتْ
أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ لِلَّهِ عَفْوَ رَحِيمًا } 50

(O Prophet! Lo! We have made lawful unto thee thy wives unto whom thou hast paid their dowries, and those whom thy right hand possesseth) Maria the Copt (of those whom Allah hath given thee as spoils of war, and the daughters of thine uncles on the father's side) and it is lawful for you to marry the daughters of your paternal uncle (and the daughters of thine aunts on the father's side) from the Banu 'Abd al-Muttalib, (and the daughters of thine uncles on the mother's side) from the Banu 'Abd Manaf Ibn Zahrah (who emigrated with thee) from Mecca to Medina, (and a believing woman) who believes in Allah's divine Oneness: i.e. Umm Sharik Bint Jabir al-'Amiriyyah (if she give herself unto the Prophet and the Prophet desire to ask her in marriage, a privilege for thee only) and a dispensation for you only, (not for the (rest of) believers. We are aware of that which We enjoined upon them) what We have made lawful for and enjoined upon the believers (concerning their wives) concerning marrying up to four wives after giving them their dowry and making a proper marriage contract (and those whom their right hands possess) without limit (that thou mayst be free from blame) regarding marrying that which Allah has made lawful for you to marry, (for Allah is Forgiving) of that which has ensued from you, (Merciful) regarding that which He made a dispensation for you.

{ تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَيُؤْوِي ۖ إِلَيْكَ مَنْ تَشَاءُ وَمَنْ بَتَّعْتَ مِمَّنْ
عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَخْرُجَ وَيَرْضَيْنَ
بِمَا آتَيْتَهُنَّ كُلَّهُنَّ ۖ لِلَّهِ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ لِلَّهِ عَلِيمًا
حَلِيمًا } 51

(Thou canst defer) you can leave (whom thou wilt of them) from among the daughters of your aunts from your father's side, and or the daughters of your uncles from your mother's side, and not marry them (and receive unto thee whom thou wilt) and marry them, (and whomsoever thou desirest) to marry (of those whom thou hast set aside (temporarily), it is no sin for thee (to receive her again)) it is also said that this could be understood in this manner: you can abstain from whoever you will of your wives and you can go to whoever you will of your wives and there is no sin for you in abstaining from some and going to others; (that) the widening of the scope and dispensation (is better; that they may be comforted) when they know that this widening of scope is from Allah (and not grieve) for fear of divorce, (and

may all be pleased with what thou givest them) of sharing your physical presence with them. (Allah knoweth what is in your hearts) whether it is contentment or resentment; (and Allah is Knower) of your righteousness and theirs, (Clement) in that which He explained to you and forgave you.

{ لَا يَجِلُّ لَكَ لِلنِّسَاءِ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَغْبَيْتَ حُسْنَهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا 52 }

(It is not allowed thee to take (other) women) to marry other women (henceforth) after explaining these criteria; it is also said this means: after your nine wives:

- 'A'ishah the daughter of Abu Bakr,
- Hafsa the daughter of 'Umar,
- Zaynab Bint Jahsh al-Asdiyyah,
- Umm Salamah Bint Abi Umayyah al-Makhzumi,
- Umm Habibah Bint Abi Sufyan Ibn Harb,
- Safiyyah Bint Huyayy Ibn Akhtab,
- Maymunah Bint al-Harth al-Hilaliyyah,
- Sawdah Bint Zam'ah Ibn al-Aswad a
- nd Juwayriyyah Bint al-Harith al-Mustaliqiyyah,

(nor that thou shouldst change them for other wives) among those I explained amongst the daughters of your uncles and aunts (even though their beauty pleased thee) you are not allowed to marry them, (save those whom thy right hand possesseth) Maria the Copt.

(And Allah is Watcher over all things) and Allah is Guardian over all things.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاطِرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكَ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَجِيبُ مِنْكُمْ وَاللَّهُ لَا يَسْتَجِيبُ مِنْ لَحِقٍ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسَأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا 53 }

(O ye who believe! Enter not the dwellings of the Prophet for a meal) this verse was revealed concerning a group of believers who used to enter the rooms of the Prophet (pbuh) in the morning and evening and wait for the food to be served. They used to eat and speak with the wives of the Prophet (pbuh). The Prophet (pbuh) did not like this but felt shy of these believers and could not tell them to stop coming to his rooms without permission, or ask them to leave once they were inside. But Allah forbade them from this, saying: O believers, do not enter the rooms of the Prophet (pbuh) without permission from the Prophet to come and eat (without waiting for the proper time) for the food to be ready, (unless permission be granted you) to come in.

(But if ye are invited, enter, and, when, your meal is ended) when you have finished eating, (then disperse) then leave.

(Linger not for conversation) with the wives of the Prophet (pbuh). (Lo! That) coming in, sitting down and having conversation with the wives of the Prophet (pbuh) (would cause annoyance to the Prophet) Allah bless him and give him peace, (and he would be shy of (asking) you (to go)) or not to come in the first place; (but Allah is not shy of the Truth) Allah is not shy to command you to leave and not go in his rooms without his permission.

(And when ye ask of them (the wives of the Prophet) anything) and when you speak with them, (ask it of them) speak with them (from behind a curtain).

That is purer for your hearts and for their hearts) i.e. from doubts.

(And it is not for you to cause annoyance to the Messenger of Allah) by entering his rooms without his permission and conversing with his wives,

(nor that ye should ever marry his wives after him) after his death. This verse was revealed about Talhah Ibn 'Ubaydullah who had in mind to marry 'A'ishah after the death of the Prophet (pbuh). (Lo! That) your open declaration and intention to marry the Prophet's wives after his death (in Allah's sight would be an enormity) it is an enormous sin which merits severe punishment.

{ 54 إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا }

(Whether ye divulge a thing) of this intent (or keep it hidden, lo! Allah is ever Knower) He takes you to task (of all things) regarding all things, whether they are made public or kept hidden.

{ لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَلَا تَفِيعَ } 55

(It is no sin for them) the wives of the Prophet (pbuh) as well as the wives of the believers (with their fathers) that their fathers should enter in on them or converse with them,

(or their sons: or their brothers, or their brothers sons, or the sons of their sisters) from the father's side or the mother's side (or of their own women) the women who belong to their own religion; for it is unlawful for a Muslim woman to strip herself of her clothes in front of Jewish, Christian or Magian women, (or their slaves) i.e. women slaves, not male slaves.

(O women! Keep your duty to Allah) fear Allah about all these in relation to their entering in on you and their conversation with you. (Lo! Allah is Witness over all things) relating to your works.

{ 56 إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا }

(Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him) pray for him (and salute him with a worthy salutation) and resign yourselves to his command.

**{ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ
وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا } 57**

(Lo! those who malign Allah and His messenger) by inventing lies about them; this verse was revealed about the Jews and Christians, (Allah hath cursed them) Allah will torment them (in the world) through being killed and expelled from their lands (and the Hereafter) in the Fire, (and hath prepared for them the doom of the disdained) they will be humiliated in their torture.

**{ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيٍ مَا كُتِبَ لَهُمْ فَقَدْ
خَتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا } 58**

(And those who malign believing men) the reference here is to Safwan (and believing women) i.e. 'A'ishah by accusing them of unchastity (undeservedly) when they are chaste, (they bear the guilt of slander and manifest sin) it is also said that this was revealed about a group of fornicators in Medina who used to harm, by their acts, the believing men and women. Allah commanded them to cease their harm and they complied.

**{ يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ
مِّنْ خِلَابِهِنَّ ذَلِكَ أَدْنَىٰ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا
رَّحِيمًا } 59**

(O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them) to cover their necks and bosoms ((when they go abroad). That will be better, that so they may be recognised) as free women (and not annoyed) and not be harmed by the fornicators. (Allah is ever Forgiving) He forgives what they have done in the past, (Merciful) He shows mercy on them regarding that which they will do in the future.

**{ الَّذِينَ لَّمْ يَنْتَهِ لِمُتَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْمُرْجِفُونَ
فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا } 60**

(If the hypocrites) 'Abdullah Ibn Ubayy and his host in their scheming and treachery, (and those in whose hearts is a disease) the desire to fornicate, (and the alarmists) those who follow the faults of the believers; these are the people won over to Islam through gifts and money (al-mu'allafah) (in the city) in Medina (do not cease, We verify shall urge thee on against them) We shall set you against them, (then they will be your neighbours in it) they will not live in the same city of Medina (but a little while) except for a short period.

{ مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِلُوا تَغْيِيلًا } 61

(Accursed) they will be killed, (they will be seized wherever found and slain with a (fierce) slaughter.

{ سُنَّةَ ٱللَّهِ فِي ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا } 62

That was the way of Allah) such is Allah's chastisement in the life of this world (in the case of those who passed away of old) before them, from among the hypocrites when they were arrogant with their prophets and the believers, Allah commanded their prophets to kill them; (thou wilt not find for the way of Allah) for the chastisement of Allah (ought of power to change) when this verse was revealed, they ceased their evil acts.

63 Saa'ah

{ يَسْأَلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ ٱللَّهِ وَمَا يُذِيرُكَ لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا } 63

(Men) the people of Mecca (ask you) O Muhammad (of the Hour) about the coming of the Last Hour. (Say) O Muhammad: (The knowledge of it) the knowledge of its coming (is with Allah only. What can convey (the knowledge) unto thee? It may be that the Hour is nigh) very near.

{ إِنَّ ٱللَّهَ لَعَنَ ٱلْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا } 64

(Lo! Allah hath cursed) chastises (the disbelievers) the disbelievers of Mecca on the Day of Badr, (and hath prepared for them a flaming fire,

{ خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا } 65

Wherein) in the Fire (they will abide for ever) never to die or leave. (They will find (then) no protecting friend) no protector to protect from the Allah's chastisement (nor helper) to spare them from Allah's torment.

{ يَوْمَ نُقَلِّبُ وُجُوهَهُمْ فِي ٱلنَّارِ يَقُولُونَ يَلَيْتَنَا أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولَ } 66

(On the day when their faces are turned over) are dragged (in the Fire, they say) both the leaders and the followers: (Oh, would that we had obeyed Allah) by accepting faith (and had obeyed His messenger) by accepting their message!

{ وَقَالُوا۟ رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَصْلَحْنَا ٱلسَّبِيلَ } 67

(And they say) i.e. the followers: (Our Lord!) O our Lord! (Lo! we obeyed our princes) our chieftains (and great men) our noble and eminent men, (and they misled us from the Way) they barred us from Religion.

{ رَبَّنَا آتِهِم ضِعْفَيْنِ مِنَ ٱلْعَذَابِ وَٱلْعَنَهُم لَعْنًا كَبِيرًا } 68

(Our Lord!) they say: O our Lord! (Oh, give them) the leaders and chieftains (double torment) double of what You give us of torment (and curse them with a mighty curse) and chastise them with a great chastisement.

69 Musa alaihissalam was pained in the same way as this Nabi (SAW)

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ ۖ لِلَّهِ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا } 69

(O ye who believe! Be not) in harming the Prophet (pbuh) (as those who slandered Moses) they accused him of having swollen testicles, (but Allah proved his innocence of that which they alleged, and he was well esteemed in Allah's sight) he has a high standing and status in Allah's sight.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا تَقُوا اللَّهَ ۖ وَقُولُوا قَوْلًا سَدِيدًا } 70

(O ye who believe! Guard your duty to Allah) obey Allah in that which He commands you, (and speak words straight to the point) and speak fair words: "there is no deity except Allah";

{ يُضِلِّحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا } 71

(He will adjust your works) He will accept your works which are carried out because of belief in Allah's divine Oneness (for you and will forgive you your sins) due to your profession of Allah's divine Oneness. (Whosoever obeyeth Allah) in that which He commands him (and His messenger) in that which he commands him, (he verily hath gained a signal victory) he gained Paradise and is clearly safe from the Fire.

72-73 Amanat was offered to heavens the earth and mountains but they refused to take up the responsibility whereas man took up the responsibility [the tyrant and ignorant] (verse 72)--- why did we make this offer (verse 73)?

{ إِنَّا عَرَضْنَا ۖ لِلْأَمَانَةِ عَلَى ۖ السَّمُوتِ وَ ۖ الْأَرْضِ وَ ۖ لِحِثَالٍ فَأَتَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا ۖ الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا } 72

(Lo! We offered the trust) obedience and worship (unto the heavens) unto the inhabitants of the heavens (and the earth and the hills) by way of choice and selection, (but they shrank from bearing it) through reward and punishment (and were afraid of it) and were afraid of bearing it. (And man assumed it) Adam assumed it, accepting both the possibility of reward and punishment. (Lo! he hath proved a tyrant) by assuming its bearing; it is also said that this means: he has proved a tyrant by eating from the tree (and a fool) and ignorant of its consequence.

**لَّيَعْدَتُ اللَّهُ الْمُنافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ
وَيَتُوبُ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا)**
73

And when Allah revealed His glad tidings to the believers that He will bestow His favour upon them, the hypocrites asked: "and what do we get, O Messenger of Allah?" Allah said: (Allah punisheth hypocritical men and hypocritical women) it is also said that this means: Adam accepted the trust so that Allah punishes the hypocrites among men and women, (and idolatrous men and idolatrous women) because they rejected the trust, since they were in the loins of Adam when he accepted this trust. (But Allah pardoneth believing men and believing women) who are true in their faith in relation to any shortcomings regarding the bearing of this trust, (and Allah is Forgiving) He forgives whoever repents from amongst them, (Merciful) towards the believers'.